

CHRISTIAN SPIRITUALIST

"EVERY PLANT WHICH MY HEAVENLY FATHER HATH NOT PLANTED SHALL BE ROOTED UP."

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THE SPIRITUALISM OF THE PAST AGES.

SEPT. DEMONS, SPIRITS.

NO. IV.

BEING SPIRITS, WHEN OTHERS PRE- SENT HAVE NOT SEEN THEM.

In the *Face Islands* (Denmark), many manifestations have been known: they believe them to be the spirits of the dead, and people who have seen spirits, when they tell of them, have become almost in a state of insanity. Hollow men is an expression used by that of Virgil, when he speaks of the spirits who undertook to carry away Aeneas to the Elysian fields: the spirits appearing at the entrance of hell, as Aeneas said, not with solid bodies of men and women.

In 1607, a person in these islands was sick in bed, and on the fourteenth day there came to him a person with shining clothes, the room appearing full of light, and asked the sick man where his pain was, not receiving an answer, the Spirit stroked him with his hand down his breast, by which action the sick man was healed.

In Mr. Aubrey's book of *Miscellanies*, (1695), a account of second-sighted persons is given. Second sight, as the Irish term it, *taisfairtheach*, the seeing, or *taisfair*, from *taisfair*, properly a shadowy substance discerned by sight, but not sensible to the touch.

These persons (the seers) see ordinarily many persons about them. One, by looking into the fire, could foresee what strangers would come to the house, and many of his cattle or goods were missing; he could direct his servants where they could be found. He had constantly two spirits attending him; one he termed *Brownie*, the other, *Meg Malloch*, both of which, he was popularly reported, haunted a family named Grant, of which name this man was.

King James in his *Demonology*, notices a Spirit termed a *Brownie*, which was wont to haunt houses without doing evil, and appeared like a rough man.

The *Face Islands* can foresee murders, drownings, weddings, burials, and other sad events, a little before they happen. If a man is to be hanged, they see a gibbet, or rope about his neck; if beheaded, a man without a head; if drowned, water to be drunk; if stabbed, a dagger in the breast; if unexpected death, a winding sheet about the head. So also marriages, riches, preferences, peace, plenty, and good weather. An instance is told of a gentleman "who was attended by the figure of a man, to whom she was afterwards married. Some things are foretold, which occur several years after."

In the life of *Skye* several families had the same succession. Cardan says it runs in the blood among the Turks, who cast themselves into flames at will. Some say the gift comes from the Devil, or by converse with Demons called *Genies*. It is also said they can communicate the power to others.

The persons having the gift are much troubled with it. If the object be a terrible one, they sweat and tremble, and shrink at it. At other times they laugh and tell their seeing cheerfully. "Some who have it, believe it comes from the Devil, and by believing it a sin, have applied to exorcism to rid them of it." If a woman has it, and she be married to a man similarly affected, the child is it also, unless it be baptised immediately on its birth, then it is free from it.

The persons having the gift are usually religious, although some good persons have it also. A person having the gift, was used, when walking the streets, to see persons without heads, whom he would predicate would die within the year, and so it would happen.

The Jews had a custom, on the seventh day of the feast of tabernacles—on the 21st of September—to go into the mezzanine, because they thought all things to happen within the year, would be foretold. Boethius, in his *Synagoga Judaica*, sets forth these things:—Some go in their shirts, others have sheets around them; any man's head which is wanted in the shadow, dies in the year. If a man's shadow, the death of a friend is brooding; if the right hand, that of a son; if of the left hand, that of a daughter; if no shadow at all, then death, which is certain, is impending. This, the Rabbins say, is the exposition of numbers 11, 9. "Their shadow is departed from them." This, they say, cannot be understood of the simple shadow, but of the shadow of the shadow, for there is a twofold shadow, the second being a reflection of the first. In the doctrine of the Chaldeans, they held "there are three parts of the soul; the first, wholly divine, abstracted and separated from the body; the second is the rational soul, which partakes of the divinity and the body; and is the cause that it shall not adhere to the flesh; the third part of the soul is that which dissolves this harmony, and is, as the Philo says, the shadow; the outcast drawn from the surface of the body, which wanders about

sepulchres and is sometimes visible." And this is that part of the soul drawn out by the necromancers.

Speaking of Mr. Aubrey's account of second-sighted people, our author states: "That for a time he saw hundreds of persons, but never in the night time, nor unless a candle or fire was burning; and so, also, for about three months he had two Spirits attending him, who would call each other by name, and other Spirits would come to them and inquire if such were there."

"One Spirit, who was in the habit of coming and ringing a bell in my ear, said its name was Ariel. The two Spirits attending me were dressed as females; about three feet high, in loose net-work gowns, with black sashes tied round them; within the net work were gowns of a golden color, with a light shining through; and on their heads, a white linen cap with lace, and a black net-work over it."

"When sitting by the fire, I have seen several Spirits; one came and touched me on the side, which I sensibly perceived; another Spirit, whom I did not like, came to the door, at which I struck at it with a pair of tongs, whereon it vanished." He also says: "On the Spirits first coming to me, my feelings were dreadful. At first the only called to me at my chamber windows, rung bells, sung to me, and played on music. These five at first came, and at last they came in hundreds, and told me they would kill me if I told any person they were there. One of the Spirits, a woman, came and lay beside me on my bed, and said if I slept, the Spirit would kill me; and so for three nights I continued sleepless. On the fourth night, I grew bolder, and knocked for a relation, 'who came, and said he saw I had been disturbed for four days past; this was two o'clock in the morning. I told him that five Spirits were in the room, who threatened to kill me if I slept; but that I was unable to continue awake longer, and now defied them. I then slept well; but still for three months they continued with me day and night."

In the year 1633, Colonel Monro and others were walking in the highlands of Scotland, at a place called Ullabill, where, in a little plain at the foot of a rugged hill, a man was at work. Perceiving him to stare strangely, the Colonel supposed he was a seer, and asked him what he saw, when he said he had seen an army of Englishmen lead their horses down that hill, and that a number of them came down to the plain and ate the barley then growing on a field near the hill. This was before the barley was sown in the field. Little store was set on what he said, it being deemed folly. Several months afterwards, a party of English soldiers having occasion to go to the South Highlands, came that way, the foot soldiers being sent another way by the general, and Colonel Monro, with the horse, were directed to pass down the hill, it being, although bad, less rugged than the way the foot went. The foremost party who got down the hill fell to eating the barley then growing in the field; and this circumstance reminded the Colonel of what the seer had seen.

Another case was: A lady was observed by a seer, to be attended by a Spirit of a man, with his head leaning on her shoulder. This, the seer said, indicated she would marry him. Two years after, the lady was married, when the seer, seeing the lady and her husband, said the gentleman was the man he had seen attending her, and whom he had before described. The author then tells another instance of a seer predicting that a man, the next day, would be seated in a certain chair, with his arm broken, and he dead. The next day, an English trooper was thrown from his horse and his arm was broken; he was brought into the house, and placed in the very chair, in a swoon. The man did not die.

Sir Norman Macleod was present at a house with a gentleman; a number of seers were there also, when they said they saw an arrow in his thigh, and predicted the gentleman would die by such a death. Years passed on, and the gentleman died without such an accident. On taking the corpse to the church, another funeral had come, and a contention arose between the attendants as to which should first enter the church. Blows were struck, and bows and arrows were resorted to: when the tumult was appeased, it was found the corpse of the gentleman had an arrow in the thigh.

Laurentius Ananias writes of circumstances somewhat allied to second sight. At Venice was an upright man, named Mark Antony, (1581), "who gave true predictions of certain persons, especially of such who were near their deaths. He was sent for by the priest, who told him it was an illusion of the devil; that they could not possibly be the souls of the dead he saw, but were some deceitful Demons. This the man believed, and was told if he prayed earnestly to God, and protested against obeying them (the Spirits) any longer, he would be freed from that diabolical delusion and madness of mind. Upon feeling the seizure when it was coming on him, when it came, he cried out that he would no longer follow them. The outcry he made, brought the people of the house to him, when he was found to have been severely beaten by the Spirits; but from that time the visitation ceased."

Cardan says that Genii appear sometimes before the death of a person, and instances the Emperor Julian, who saw his genius looking sad, whom some long time before he had seen looking cheerful. The next day the Emperor was killed.

Bartholomew Fugosius says, "That Spirits sometimes remain enclosed in human bodies; but their motions are so occult that it cannot be told whether they are alive or not—hence some are said to be raised from the dead, who are not really dead." St. Austin relates a case of this kind. "The friends have buried the body, but that they perceived

a breathing at the nostrils, which ceasing, he was pronounced dead; when the dictum had been given, he opened his eyes. He afterwards affirmed he was led before a judge, who vehemently chided the Spirits for bringing him there; for Carina, the blacksmith, was the man wanted. Persons being sent to his house, he was found to have died at the time the man had resuscitated. In his ecstasy, he said he had seen Paradise."

Isaac Walton, in his life of Dr. Donne, says: The doctor and his wife were residing with Sir Robert Drury, who accompanied Lord Hay on his embassy to France, and Dr. Donne went with him, leaving his wife at home, who was near her confinement. Two days after their arrival in Paris, Sir Robert going into a room, found Dr. Donne alone in an ecstasy, by which his looks were much altered. Sir Robert, being amazed, asked him what was the matter. After some hesitation, the Doctor said he had seen his wife pass twice through the room, her hair hanging about her shoulders, and a dead child in her arms. Sir Robert tried to persuade him it was a dream. This the Doctor would not assent to, asserting he had not slept. The next day the Doctor, being still of this opinion, and insisting on it with more deliberation. Sir Robert then sent a messenger to see whether anything had happened to Mrs. Donne. On the twelfth day, the messenger returned, and stated he had found Mrs. Donne very sick, and that after a long and dangerous time, she had been delivered of a dead child, which, on examination, appeared to be the same day and hour the Doctor received the visitation. Isaac Walton adds: "This relation may begot some wonder, for it is the opinion of the world that miracles have ceased; though it is most certain that two lutes being both strung, and tuned to an equal pitch, then when one is played upon, the other lying on a table, will warble a faint audible melody in answer to the same tune; yet many will not believe there is any such sympathy with souls."

A gentleman visiting a lady near London, in the afternoon retired to his chamber, when he saw a light in the room; in the light lay dead the child of the lady of the house, who had been left sick in London, and also a friend of his own. This vision caused him to put off another promised visit to a friend near, alleging, as excuse, that both he and the lady with whom he was staying would have occasion to visit London immediately. He then told the lady that which he had seen, and almost immediately afterwards, a coach came from London for them. The same gentleman, also in a trance, had before seen a friend of his dead in London. On inquiry, the exact time was proved.

Cardan gives a similar relation. A kinsman of his was trying to make a fire in a grate, at Pavia, when he heard a voice say, "Farewell, my son, I am going to Rome." He then saw a splendid light, as though a bundle of straw had been kindled, by which he was frightened, and ran and hid himself beneath the bed clothes, until some of his fellow scholars came, when he told them what he had seen, and said he believed his mother was dead. This they made a jest of. The next day word was brought that his mother, of whose sickness he had not heard, had died at that very hour. The place his mother resided in, was forty-two miles from Pavia.

A second account of second sight in Scotland, appearing in a work by Mr. Martin, in a work describing the western isles of Scotland—the Hebrides—is given by our author.

1. The vision makes a lively impression on the seers, who attend to nothing else whilst it lasts, and are pensive or joyous, according to the nature of the object presented.

2. During the time the eye-lids of the person are erected, and the eyes continue staring until the object vanishes.

3. A man in the Isle of Skye had his eye-lids turned, at these times, so far back that they had to be drawn back with the fingers.

4. The faculty does not descend in families. The author notices this differs from the prior account by Mr. Aubrey, and that the reasons given by Mr. Martin are not conclusive.

5. The seer, before the occurrence of the vision, knows neither the object, time or place presented, and the vision is often seen by different persons living at a distance. As the objects appear in the day or night time, so will it sooner or later come to pass.

6. If seen early in the morning, it will be accomplished in a few hours—but this is rare. If seen at noon, then accomplished that day. If in the evening, perhaps that night, but later of accomplishment according to the time of night it is seen; weeks, months, and sometimes years, elapse before the vision is verified.

7. When a shroud is seen, it is a sure prognostication of death. The time is judged according to the height it has attained on the body. If not above the middle, then not for a year, perhaps some months longer. If near the head, then death occurs in a few days, sometimes in a few hours.

8. If a woman is seen standing by a man on his left hand, she will be his wife, whether married or unmarried at the time the apparition was seen. If two or three are seen at the same time, then all will be his wives in turn, she being his first wife who is nearest, and then the next, and so on. It is an ordinary thing to see a man who is coming to the house, and if not known to the seer, so vivid a description is given, that when the person comes, (which always happens,) there is no mistaking him. If one of the seer's acquaintance, from the expression of the face he can tell whether he will come in a good or bad temper. Mr. Daniel Morison, a minister, visiting the island of Rona, he being a stranger, was affectionately welcomed by the salutation, "God save you, pilgrim, you are

heartily welcome, for we have had repeated apparitions of your person."

9. It is a usual thing for them to see in barren places houses and trees, which in time is always accomplished.

10. To see a spark of fire fall on a person's arm or breast is the forerunner of a dead child to be seen in the arms of the person. To see a seat empty, and a person sitting in it, it is a forerunner of his death. Where a novice has a vision out of doors, on coming near a fire he always swoons. So the seers often see a crowd of persons carrying a corpse, and can describe the persons they saw if acquainted, also the bearers, but not the corpse, and usually come in perspiring. Seers do not always see the visions at the same time, having many of them may be together; but if one having the vision designedly touch another seer, the other immediately sees it.

11. They sometimes foretell a death by a cry; this they term *Taisk*, which in the lowlands is called a *Wraith*: a loud cry is heard without doors resembling the voice of the person about to die.

12. So things are foretold by smelling—as fish, flesh, fire—when neither are in the house.

13. Children, horses and cows have second sight. The children cry out when a corpse is seen by a seer. Horses show it by sudden and violent starting, and will not go forward by that way, and have to be led by another road. Cows—if a woman milking it sees a vision, the cows runs away in a great fright, and will not be pacified for some time.

In reference to this, Paracelsus says: "Horses have their auguries, who perceive by sight and smell wandering Spirits, witches and spectres; and dogs also."

Mr. Martin, in answer to the objections that the seers are visionary, melancholy people, says: "The people of these isles are temperate, and in their diet simple and moderate; so that their brains are not disordered by the undigested fumes of meat and drink, and free from hysteric fits or convulsions; there are no madmen amongst them, nor any instance of suicide. A man drunk never has a vision of second sight."

Secondly, it is objected the learned are not able to give the world a satisfactory account of these visions. To this he says: "If every thing for which the learned are not able to give a satisfactory account shall be condemned as false and impossible, we shall find many other things, generally believed, which must be rejected as unworthy of belief."

Thirdly, that seers are impostors, and persons who believe on them credulous and easily imposed upon. He answers: "The seers are generally illiterate, well meaning people, altogether void of design, and the people not so credulous as to believe an impossibility before the thing foretold be accomplished. If the seers were deceivers, *can it be reasonable to imagine that all the inhabitants of the islands should combine together and offer violence to their understandings and senses, and force themselves to believe a lie from age to age?* Nor can the world believe that children, horses and cows could be engaged in a combination to persuade the world of the reality of second sight."

There are visions seen by seers in whose lifetime are not accomplished, and others which are not understood until accomplished.

Second sight is not late discovery, seen by one or two in a corner, but seen by many severely by a great distance, with whom the others have not had the least communication. It is to be observed the faculty was more common years ago than at present, not one for ten then being now affected.

A person at Dommel, in Holland, had second sight, by seeing a smoke about the face of persons who were about to die. So also in the Isle of Man. Captain Leathes, in a voyage, (1694), lost 13 men, and on landing in the Isle of Man, he was told he had lost 13 men. On the Captain inquiring how the knowledge was obtained, he was answered by thirteen lights having been seen to come to the church yard. This is like the corpse candles in Wales, which are well attested.

A man at Knoecher, in Skye, was sitting with his fellow servants, when he suddenly dropped from his chair and fell to vomiting. On his coming to himself, a seer present said the illness was occasioned by a woman living in an adjoining village coming to him in an angry manner, with her mouth full of reproaches. The woman had a fancy for the man, and was like to be disappointed in her desire of his marrying her.

Sir Norman Macleod and others were playing at tables, when there happened a difficult point, which obliged the person whose throw it was to deliberate, since the game depended on the place where he put his piece. The butler, who stood by, in a whisper advised him where to place his piece; the player did as advised, and won the game. Sir Norman asked who advised him to place his piece so skillfully, having heard the whisper: he answered, the butler. This appeared the more strange as the man was ignorant of the game. Upon being questioned by Sir Norman, the butler said that he had never played, but that he saw the Spirit *Brownie* reaching his arm over the player's head, and point, touching the square with his finger.

Some of the inhabitants of Harries sailing round Skye, with a design to go to the mainland, were surprised by the apparition of two men hanging by the ropes which secured the mast, but could not understand what it meant. They still pursued their voyage, but the wind proving contrary, they were forced into Broadford, in the island of Skye, where they found Sir Donald Macdonald keeping a sheriff's court, and two criminals receiving sentence of death. The ropes and masts of the very boat were made use of to hang the criminals.

A minister in Skye, once rebuking a seer, and said he hoped he had got rid of his unhappy delusion, when the man answered that he had as serious thoughts during the service as his neighbors, and when listening to the sermon; yet even then he saw a corpse laid on the ground near the pulpit, which he said would soon be accomplished. There was no one in the parish sick, and but few were buried in the chapel—not one in a year; yet before the minister's return, in a fortnight, to preach in the chapel, a body had been buried in the precise spot pointed out by the seer.

Other places have seers and manifestations. The author states that at Teridon, in Italy, if a citizen is to die that year, when he goes to his field a great effusion of blood appears.

Lord Henry Howard, writing against supposed prophecies, says, after the decease of a gentleman, "the devil appeared to one of his daughters in his wonted shape, with a voice and countenance answerable, and threw her into a strange condition."

Cammerarius writes of a man in his neighborhood who was famous for his management of serious affairs, he is kept now under guard; at certain intervals of time he is acted upon by a wonderful and troublesome spirit. He calls strangers by their proper names, as familiarly as if he had long known them, and when in a troubled state, mixed false and obscene things with his talk. When the massacre of Bartholemew occurred, on the night of the tragedy he cried out, "All is blood—great troops of devils do I see wandering in the air on every side, coming from remote parts, congratulating each other and skipping for joy, as though they had executed some strange and cruel enterprise long devised by them." S. B.

COMMUNION.

[For the Christian Spiritualist.]

"God, the unlimited, can be at one time in all places. Man, the limited, can send his thoughts with unerring precision to any given place instantly."

"This is not all. These thoughts can, by a passive harmonious spirit, be comprehended and immediately answered. This can never be accomplished without harmony, for the same channels must be used, in which Devy views instantly his whole creation."—HEALING OF THE NATIONS.

Over the graveyard of external forms, there still hovers the quickening angel, ready to imbreathe the living Spirit into the buried body, and raise it from the dead! And when this resurrection shall be accomplished, when the forms in which religion has been in the Divine order manifested to the world, shall become again living and purified forms; we shall see their interior beauty, and use them as vessels for the reception and dissemination of the Divine Life.

Then, in the form of external silence will again dwell the Divine Life of Spiritual Communion, called in the Apostle's creed, "the Communion of Saints," and so far perverted from its true meaning and use in the external church of the present day, as that church has deteriorated into materialism.

Communion is the love-converse of Spirit with Spirit. And when all that is external can be brought into a state of rest or passivity, so that the innermost of Spirits can commune freely, the Communion is of that perfect nature which God has designed that man shall attain to, on earth as well as in the heavens.

None have had a clearer perception of this reality than Madame Guyon, whose experience of it was full and beautiful. In her autobiography, which we would recommend to all who can obtain it, as infinitely superior to any other life written of her; she, in many instances, alludes to her Spiritual connection and communion with other Spirits in the flesh. She was frequently intruded into the state of others, experiencing from keen interior sympathy all their trials, and bearing their burdens with all the willingness of love. She thus describes her introduction into this Spiritual experience:—

"As soon as I saw that father, (Father La Combe) I was surprised to feel an interior grace, which I may call communion, and such as I never had before with any person. It seemed to me that an influence of Grace came from him to me, through the innermost of the soul, and returned from me to him, in such sort that he felt the same effect. Like a tide of grace, it caused a flux and reflux, flowing on unto the divine and visible ocean. This is a pure and holy union which God operates, and which has still subsisted and even increased betwixt us. It is an union exempted from all weakness, and from all self interest, which cause those who are blessed with it to rejoice in the willing and patient sufferings for Christ, both of themselves and of their dear and dear friends; an union which has no need of the presence of the body; which at certain times absence makes not; which is not present nor absent; an union unknown to all men but such as are come to experience it; nor can it ever be experienced but betwixt such souls as are united to God. As I had never before felt an union of this sort with any one, it appeared to me then quite new, having never heard told of the like. It never gave me any doubt of its being from God; for, far from turning away the mind from Him, it tended to draw it more deeply into Him. It dissipated all my pains, and fixed my whole soul in the most profound tranquility."

Man having descended from the Spiritual to the natural plane, has been obliged to resort to arbitrary signs, in order to form a language which could convey his thought to the mind of another. The very diversity and number of these external languages proves their unspirituality. And, where, as external language has hitherto proved the great barrier between man and man, causing those of one speech to herd together and to separate those of another; the recognition of a language common to those of another; may be understood by Spiritual language, which may be building up the kingdom of God in the earth, by the union and harmony of man.

In these latter days, as Spiritual truths of all

kinds are more and more developing themselves to man, this fact is among others becoming understood—quite imperfectly, however; and owing to the strong pantheistic tendency of the age, degraded from its highest and purest ideal. We have to learn the great truth in these times, that God will not be rejected from the councils of His people; that whatever men do, they must do it as to Him; that is, that in every thought, word and deed, they must act from the power which He giveth, acknowledging Him as the Source of all their life, whether Spiritual, intellectual or physical. Otherwise that gift, which is designed as a good gift to man, will inevitably prove by its perversion to be an evil gift, and a means of robbing man of his blessing and his birthright.

In regard then to this interior communion between man and man, it must, in order to be realized in its highest sense, spring from love—the love which is infused into the heart from heart-relations between man and man, or between man and woman. Then, as man can communicate with God in inward and ineffable language of prayer, so will man be able to communicate with man, through the medium of the same spirit of love; especially in the perfect conjugal relation can this take place. The thought that lies in the bosom of the one will be read by the Spiritual eye of the other, so that there will scarcely be need to ask the question—"What thinkest thou?" for the thought of one shall be the love of the other. And out of holy silence will be born delicious converse, in which wisdom shall strengthen love, and love wisdom, and the result shall be ineffable joy.

This communion has its perversions or evil uses, as well as its good uses. Falseness from the mind of a man, who is governed by love of self, may, in this way, be impressed upon the mind of one who is in Spiritual rapport with him. By this Psychological power, the mind of the recipient may be made to believe as truth what is evil and false. But we may know that any power of this sort is evil, because it takes away the freedom of the recipient, and makes an oppressor of him who exercises it. A certain power has God over man, a certain power has man over woman; but in the one as in the other, it is a power perfectly consistent with freedom, and originating only in love.

The form of silence which the Quakers make use of in their worship, has a deep interior beauty and wisdom. It will take on more Spirituality, and become a matter of experience with others. External silence being a correspondence of that which is internal, will come to be known more as a means of communion with God, and through Him with each other. Then we shall become acquainted with a language that is too living and rich to be confined in earthly forms, which we must retire within the external ear to hear, and within the external tongue to speak. We cannot forbear here again quoting Madame Guyon, who seems to us the peculiar prophetess of this subject:—

"The Lord gradually taught me, that there was another manner of conversing among souls wholly His, than by speech. Thou made me conceive, O Divine Word, that as thou art ever speaking and operating in a soul, though therein thou appearest in profound silence, so there was also a way of communication in thy creatures, in an ineffable silence I then learned a language which before had been unknown to me. I gradually perceived when Father La Combe entered, that I could speak no more; and that there was formed in my soul the same silence in regard to him, as was formed in it in regard to God. I comprehended that God was willing to show me that men might in this life learn the language of angels. I was gradually reduced to speak to him only in silence. It was in that that we understood each other in God, after a manner unutterable and all-divine. Our hearts spoke to each other, communicating a grace which no words can express. It was like a new country, both for him and for me, so divinely that I cannot describe it. At first this was done in a manner so perceptible, that is to say, God penetrated us with himself in a manner so pure and so sweet, that we passed hours in this profound silence, always communicative, without being able to utter one word."

We are aware that to the swinish eye of externalism, whether of philosophy or religion, all this would appear dark and incomprehensible. We know there are such in high places, both literary and religious; but we know also that there are many others whose experience will verify these things; especially among those, who, outcast from the visible church, are turning their longing eyes toward the Invisible. To such, in these days, is God committing His Gospel, and not to those who, with darkened eyes and legend-stopped ears, are making the beginning and end of their worship the mouthing of creeds and the upholding of dead forms. Man must worship something that is alive, and idols, whether they be of clay, or of gold, or of parchment, will not give life to the Spirit. It is God that giveth life; God, in his ineffable sweetness, who can answer the demands of his Spirit child. Through Him, by the life he gives, man can accomplish all things, and become toward God and his fellow man, the being that he was created to be. As the natural world was created for ends of natural use, so was man the Spirit created for ends of Spiritual use—ends which he never attain but by the cultivation of his Spiritual powers by exercise and influx from God. When this is done, he assumes his true and noble position in the Universe; he performs the office of a son to the Great Father; of a brother to the Spiritual children of that Father, whether they be clothed in flesh or otherwise. And in his true position, God only knows what man is capable of becoming, or of performing. Strange that we should ever willingly relinquish his true-love mission, and become part and parcel of the clay under his feet! But it will not always be so. Men will be brought at last by the strong force of love to understand the truths concerning their real being; and to discover in themselves faculties which are infinite in their development, and on which they may rise as wings toward the heavenly beatitudes. USEFUL.

Christian Spiritualist.

So long as Men are Honest, so long will Success follow in the Footsteps of their Labors.

NEW YORK, SATURDAY, JUNE 16, 1855.

CHURCH ORGANIZATIONS VS. PROGRESS.

The beauty of order has ever been acknowledged as suggestive of Heaven's first law; so fundamental and universal is it to all the institutions of society and life. No wonder, therefore, that religion and theology, in common with Sociology and Politics, have used it to give finish and completeness to the conception that called them into being.

Nor should we wonder that man has mistaken the true method in his attempt to make practical his conception of it, since there is a broad line of demarcation, of education and Spiritual culture, between the ideal and the actual. But what we may wonder at, is that, in this age, and in sight of such errors, that any one can be so insensible to the claims of reason and common sense as to insist on the need of perpetuating such misconception and abuse.

We have in mind the fact, that church organizations have been the great error of such organizations; for, in making that a terror to the mind, it virtually acknowledged more confidence should be placed in *fact* than in *law*, in mental bondage than in Spiritual freedom. This conception may have had its day of use; but now the large and generous mind would say: come with us, and stay with us as long as we can do you good, or you can do us good; but when we fail of that, go where you can find more of God, good and happiness.

Were this Christian courtesy a practical thing, organizations would be the golden casket in which Spiritual genius of rare brilliancy and beauty would meet and harmonize, as the varying colors of the rainbow are formed in the mellowing beauties of that "bow of promise" which makes it "a thing of beauty," and "a joy for ever." Instead of this, however, we meet with those, occasionally, who insist that, *once* in the church, always in the church, (in their church), and from the church there can be no divorce, except it be through the ordeal of "excommunication." Let this be generally published, that all, in joining the church, may know that our popular and theological associations now, as in days ago, know of but one way to vindicate the dignity of the church, and that is, by excommunicating and exposing the member that dares honestly to say, he or she has outgrown the creed of the church and the practice of the association.

This painful fact should be known; for the policy of the church, both Protestant and Romish, in this particular, has done much to be repented of, as their *do's* are remembered, to the injury of religion and social order. We are glad to see, therefore, that the secular press are calling attention to this truth, and hope the following plain, practical remarks may prove suggestive to the reader, of a large magnanimity and a rational conception of the true uses of organization. We clip from the Philadelphia Saturday Evening Post:

SOCIETY ORGANIZATIONS.—The great danger of churches is, their valuing the increase and prosperity of their sect above the pure truth of Christianity. The great danger of political parties is, their valuing the triumph of their party over the welfare and honor of the country. And the great danger of all nations is, their putting their own selfish interests above the interests of Justice and Freedom, and thus of mankind at large.

No matter what the organization may be—Church, Party, or Nation—it possesses, in itself, nothing sacred. It is venerable and worthy of respect, only so long as it is an aid in the maintenance or promotion of some great truth or principle. When it becomes a barrier against the progress of the Truth—and argues that the Truth must be maintained, or that the Truth must be maintained, at the time has come for it to die. The moral and religious warfare of the world is always a contest between principles and powers, and corruption in high places. No forms or organizations are sacred—Truth only is sacred.

LECTURERS—HOW THEY ARE UNDERSTOOD.

The Lecturer has a department and mission to fill, which should not be overlooked by those who wish to adopt *utemur* to *colere*. The business of life as well as a neglected education, often prevents many from enjoying the blessing of mental and Spiritual intercourse through the medium of books, papers, or letters, and if there were no *specialty* to meet their case, it would be somewhat difficult to conceive how humanity would have reached its present development. The Lecturer and Preacher are therefore as providential in their mission as any other of the many agents used by the "Divinity that shapes our ends."

Spiritualism has inspired men and women like every other phase of Spiritual development, with the desire to tell the *glad* tidings, in hopes it might become of *great joy* unto all people. That they told the story of another and a better life to some effect, is evident, since their names are honored among the progressive Spirits of the age, and associated with the "children of light and reform."

The editor of the Olive Branch of Narristown, Pa., in noticing Sunday Sermons and Lecturers in that place, introduces Mrs. RANDALL to its readers in the following friendly manner:

Mrs. Randall lectured in the Old Fellows Hall to a crowded house of Spiritualists, and attempted to prove that they were not unreasonable, but closely analogous to the Spirits of men in this world. She says she was convinced of the truth of the Spiritualist's doctrine, and that she was made to her senses. Among other things, she related the fact of the Spirits within with a pencil without any human agency. She says we must not suppose the Spirits to be Gods, that they are not, but that they are able to be mistaken, and that they frequently mislead others. Her conclusion seems to be that they occupy a more elevated condition, or at least so progress. That the Spirits are higher, but that some do not so progress. The Spirits of the lazy and idle Spirits in the Spirit-world as well as in this mundane world.

She says we must not, that they sometimes resort to stratagem and falsehood in order to convince us of the truth of the "Spirit manifestations." We suppose they learned that many do not do so progress. That the Spirits of the lazy and idle Spirits in the Spirit-world as well as in this mundane world.

The theology of this lady may or may not be acceptable to the reader, but if it is not to your liking, wisdom would say, do not quarrel with her idea, but give the world a better one. The mild and temperate philosophy of this extract, however, will go far in recommending the lady and the subject to the majority of minds, as it is consistent at once with the best inductions of reason and the communications of the Spirits, who, certainly, should be the best authority on the subject.

We are happy in knowing that Spiritualism commands itself thus fully to woman, since she professes and advocates it, making it a part of humanity as well as of religion, for woman has ever been the first to welcome its advent, and the last to neglect the duties that associate with its development.—The seculer and the external man may ignore the claims of Spiritualism with the sarcasm, that it is only fit for woman, but those, whose culture and humanity alike fit them to do honor to human nature, will see in this, ready recognition of the claims and authority of *Spiritism* by woman, an additional reason, why its facts should be examined, and its arguments met.

TESTING MEDIUMS.

The word *test*, is used frequently in such a way as to imply that one Spirit Manifestation can be more satisfactory than another, when, in fact, and in deed, the whole phenomena is but one *grand test*, the parties in contest being Materialism vs. Spiritualism.

We were reminded of this by an old friend, who, on his return from the West, stopped at the original house in Hidesville, where the Spirits first made their modern advent, and got several items with reference to tests, when he should see any of the Fox family. He came to the "Rooms of the Society," and placing the articles on a table, requested the Spirits to tell what they were, and where they came from, each article being done up in paper. There were several "knowing ones" looking on, who could not form the faintest conception of the nature or character of the articles, and waited in patience until the Spirits, through Miss Catherine Fox, gave the name of each article, and told the part of the house and the person they came from. The nature of the articles would place guessing at defiance, so miscellaneous was the assortment.

The first was a stone from the cellar of the house; the second, a branch of a cherry tree from near the door; the third, a piece of wood from one of the rooms; the fourth, a cake taken from the table; the fifth, an apple; and last, a saucer of maple sugar. These items were spelled out in little more than the time taken to write this statement. Will some one explain this manifestation according to the acknowledged laws of mind? We will wait and see.

THE GOOD OF SPIRITUALISM.

GREENSBURG, IND., JUNE 6, 1855.

EDITOR CHRISTIAN SPIRITUALIST:—A few words in relation to the cause in this section of the country may not prove uninteresting to your readers.

I came here some three weeks since, and I learned that progression had been the order of the day since I left a year since; and I will here give a condensed account of the manifestations which are occurring and have occurred in this vicinity. The friends here had various manifestations of intelligence and power, among which are the rappings, writings, seeing and feeling the Spirits. At present, the demonstrations are strongest at the residence of a former notorious whiskey seller; but the Spirits came there, convinced the whole family of the reality of Spirit intercourse, and reformed the low, debased beings. It is strange to see the astonishing result of this intercourse among them. Before, they were brutish animals merely, with no thought above the spirits barreled up and distributed at a flip drink, with no thought of a future, of progression, or even of existence—ignorant, degraded, they groveled along in the lowest sinks of iniquity; but there came a change. Angelic ones had not ceased to watch, and upon a favorable time struck a blow. They were astonished, believed it to be a devil, and would have nothing to do with it, but finally the power manifested itself in so startling a manner that they no longer rejected an investigation, and in a short time were convinced, *quite up retailing* ARREST SPIRITS, and commenced taking lessons of wisdom from angelic ones; while infidelity or disbelief of a future life, vanished, and debasement fled to climes more congenial. Now, one looks into those faces, and radiating therefrom is a light of Spirituality and elevation, with which six-sevenths of the priests in the land are unacquainted. "The old liquor seller" has taken to a respectable business, and now earns a good support by day labor. His wife was an ignorant thing, and withal, some say, naturally foolish; but I've seen her ignorance confound the would-be thought-wise, and her foolishness is God-like wisdom compared with some who are croaking against Spiritualism in the pulpits here. She was taught to write, by the Spirits, in three hours, though prior, she never wrote her name or any thing else.

Our opposers have a "knock down argument" now, for they point to the reformed family, and say, "It must be the devil, sure, to go to such a hole as that, and rap and show themselves; no decent Spirit would be found in such company," when, may be the speaker has been at the groggery, formerly kept by the same family, and imbibed freely a more damning fiery spirit than the imaginary devil could be. Consistency!

We generally "stop their mouths" by referring to an ancient Medium, who was often seen with the scribes, the lowly, sinful, and degraded—healing, restoring, lifting, and redeeming; and it makes them wink and blink and shrug, and finally "have business up town."

At Mr. Howard's, the place referred to in this communication, Spirit music is heard in sweet warbling strains, and darkened rooms are illuminated by brilliant lights; and though it is a lowly place, still I believe elevated Spirits are working a blessed work, for many others have been brought from an idol worship to a Spiritual, living faith and knowledge.

"WHAT GOOD DOES IT DO?" Read the above skeptic, and oblige one whose salvation can only be ascribed to this "foolishness" of "rapping Spirits."

JAMES E. COWEE.

MILFIELD, ATTENS Co., OHIO, JUNE 2, 1855.

BROTHER TOWNEY: Dear and much esteemed friend, there appears to be a *spoke loose* somewhere in our social correspondence, and we are unable to tell where. We have not received the Christian Spiritualist for the last month. Neither have we received any private intelligence from you, since your kind favor containing the token of brotherly love, in forwarding contributions to our aid and relief, in our labors and losses, in spreading the light from the higher spheres, which is shed forth in this place through our humble means and instrumentality.

We desire to be favored with the *Christian Spiritualist*, as before; and if you will send the balance of our bill, for the receipt of the same, (if there is anything remaining you due), it shall be forwarded forthwith, with our best wishes for the cause of truth and light that has been beaming forth from your columns. We have labored under difficult and pecuniary circumstances the past spring. We found that there was no other alternative for us, save that of our own physical labor, in order to sustain ourselves and the cause in which we are engaged. We accordingly partook ourselves to unusually hard labor the present summer, so as to gain sustenance for ourselves and visitors. Our days were, therefore, devoted to the duties of our support of our Spiritual requirements. Hence, you see, we had but little time to devote to correspondence, except that of foul days and Sabbaths. And even the acknowledgment of this, might induce some to censure us, as did the enemies of Christ and his apostles, when they were hungered, and "plucked ears of corn, and did eat" on the Sabbath. But we are ready to meet any attack made upon us, pertaining to the subject. We therefore make the acknowledgment, fearless of any result that might grow from it.

We had a social visit the last week from Mr. W. S. Watkins and Charles Partridge, proprietor of the Spiritual Telegraph. But in consequence of the derangement of our circle, we failed in giving them such attention as would have been given under more favorable circumstances, for which failure we crave their pardon and sympathy.

We are constantly crowded with foreign visitors, and it is utterly impossible for us to give them the attention they generally desire. But all I can offer in the way of apply, is, our limited means and circumstances, which would be useless for me to set forth in this letter. I now submit this hasty scrawl to your consideration, as you deem most proper, hoping to hear from you soon. Yours, as ever, JONATHAN KOONS.

BUCHANAN'S PHILOSOPHY.

TO THE EDITOR OF THE CHRISTIAN SPIRITUALIST: Probably none of your readers have perused with more pleasure than myself, the vigorous and spirited essays under the above caption, in your last numbers. It gives me a cordial gratification to recognize the intellectual efforts of woman, especially in the sphere of progressive science and substantial thought, and to perceive ability in the writings of one whose sex is a pledge of co-operation in the great effort now making for the elevation of woman.

The essay of FRANCES H. GREEN indicates a vigorous, cultivated and progressive mind, and although pervaded by a certain sarcastic pugnacity, this quality may well be excused in view of the enormous absurdities which called it forth—absurdities so flagrant as to need no criticism to consign them to oblivion. Indeed, the fair critic expresses a doubt herself whether the author could possibly believe his own paradoxical doctrines, and I am happy to assure her, from an intimate personal knowledge, that he does not. On the contrary, he sympathizes heartily in the main with the views of F. H. G.; nor does he object to the sarcastic tone of her remarks. An amiable and beautiful woman is always more *placid* and *interesting* when a little sarcastic, and those who have not this amiable attractiveness, seldom dare to use their sarcastic powers.

The destructive criticism of F. H. G. is a vigorous assault upon a man of straw, being mainly based upon an essential misconception of the essay which she criticizes. The author is not so absurd, one ideated, pugnacious, and monomaniacal as she supposes; he has not forgotten any of the first principles of common sense and good-natured liberality; he is not entirely a stranger to the philosophic principles which F. H. G. administers in atopic doses to cure his mental infirmities. On the contrary, he recognizes them as true, very true, and not only true, but very familiar, even to triteness. Indeed, the whole affair has something of the air of a practical joke, reminding one of the absent-minded lady who, when conveying a spoonful of medicine to her child, thrust it into the mouth of the physician who was examining it, instead of the suffering infant.

The essay so vigorously attacked as a false, libellous and half crazy affair, is but a brief statement of scientific principles, derived from the *analytic investigation* of the brain and the mind, addressed to the readers of the Journal of Man, most of whom are familiar with the principles of mental analysis, which are involved in the essay. It was with some surprise that I saw this essay transferred to the columns of the Spiritualist, instead of articles of a more popular character. Had I suspected that it would reach an unfamiliar circle of readers, I should have written in a manner that would have prevented the misconceptions of such readers as F. H. G. To counteract the misconceptions which she has expressed, I must explain that the doctrines of the essay in question are not based upon the well-known system of phrenology established by Gall and Spurzheim, but upon the new anthropology which adds to our former knowledge by showing the essential character and tendency of our organs, when thoroughly analyzed and radically separated; thus including not only normal action, but that excessive action of organs, which is more or less abnormal as regards the integrity of the entire character. It is this excessive action which the writer condemns as resulting in evil, when F. H. G. supposes him to condemn the normal action.

There is a vast difference between considering organs or faculties as elements of a balanced character, and considering the same organs or faculties as elementary forces running to destructive results, and productive of evil, because unbalanced by their proper antagonism. F. H. G. appears to be totally unacquainted with this view, and consequently, (being in a very critical mood,) essentially misconceives the whole essay. Whether its language really justifies her misconception, and conveys the crazy conceit and puerile absurdities which she attributes to the writer, I need not stop to consider; but when she imagines the writer to be objecting entirely to the cultivation of the perceptive organs, and pursuit of mechanical occupations, to insist upon cultivating reason alone, and wish to "brand with disgrace" all who cultivate the perceptive faculties in natural science, business or mechanic arts—when she gravely and earnestly undertakes to defend the mechanic arts! the natural sciences! and their votaries from a malignant assault, a discreet respect for the intelligence of others might have led her to suppose the writer not quite insane, and to have sought to ascertain his true meaning as a teacher of positive science before publishing denunciations of the essay and its author as "false," "libellous," "absurd," "insane," "pugnacious," &c.

For this meaning I refer her to the pages of the Journal of Man, and my system of anthropology, with which I regret that she is unacquainted. It is to be regretted that a writer of the progressive school should undertake to enlighten the public upon subjects of this character, while thus ignoring the scientific demonstration of anthropology, which is before the public, just as the dogmatic conservatives in medical science have ignored the discoveries of Gall; and I trust that when she has perused the works referred to, she will sympathize with the regret which I have expressed, and will discover that instead of desiring to cramp and degrade humanity, by repressing the perceptive and artistic faculties, the indications of analytic science are to develop every organ and faculty to the highest point compatible with the symmetry of that normal development, which is productive of health, virtue, happiness and wisdom, and that all its details are in accordance with this principle.

And from all misconceptions, however, there is a material difference between F. H. G. and the writer, as she is disposed to deny that the *intellectual organs* are radically distinct from the *coronal and basilar*, but capable of co-operating with either, (which is the doctrine of the essay,) and that the reflective organs giving wisdom, are much more nearly allied to the moral than are the perceptive, which give physical knowledge.

As to this real difference between us, I do not think it necessary to offer an argument. That in-

tellect, virtue and vice are as distinct things as water, sugar and citric acid; that they may be mingled in the lemonade of daily life, making it sweeter, sourer, or more translucent and dilute, as the different ingredients predominate; that intellect, like water, clarifies and dilutes, but neither sweetens nor sours materially the temper; and that great intellect, whether in Bacon, Bonaparte, Sylla, Anthony, or Milton's Devil, may be allied to vice as well as to virtue, are propositions so evidently true to well balanced minds, as to render any argumentative discussion superfluous.

Not having the essay of F. H. G. within reach at present, I cannot review and explain fully the source of its misconceptions and errors, nor is it necessary to prolong my comments upon such a subject.

JOS. R. BUCHANAN.

Cincinnati, June 8, 1855.

PASSIVITY, LUNACY, SPIRITUALISM.

Some two or three weeks ago, an article appeared in the Farmers and Manufacturers Journal of Providence, attacking Spiritualism, and in which the author, in spirit, and we thought if uncontradicted from its speciousness and plausibility, calculated to turn many from commencing an enquiry into the truths now unfolding in the world. The letter, we understand, has received an answer, which has been published in the journal in which the attack appeared. Not having seen it and being favored by a correspondent with a comment, we publish it.

[For the Christian Spiritualist.]

SIR: Some few weeks back I saw an article in the Manufacturers and Farmers Journal of Providence, in answer to which I send a few remarks.

The letter purports to be written to a private friend, yet by appearing in a widely circulated journal, it becomes public property, and as such is open to criticism.

In respect to the work noticed "The Healing of the Nations," although it may not be all Gov. Tallmadge claims for it, yet considering the person through whom it was written—a blacksmith, it is, to say the least of it, an extraordinary production. Many parts of it may challenge criticism, abounding as it does, with many deep philosophical and religious truths, and from the perusal of which, I do not think, many would rise without learning something. Had it been presented to the world without a word being said of its production by the aid of Spirits, it would have been received and read in the quiet of the closet. The concluding chapter, if no other, contains many things of deep meaning, and yet even being read for its surface story, it would have been highly prized; but when it is put forth as the production of a medium, of course, according to the usual custom in respect to such things, it must from the unthinking and unreflecting meet with condemnation. The New York press, hostile as they have always shown themselves to all things emanating from such a source, even allow it has merits.

I did not take up the pen to defend the book, but to correct some very grave errors into which their correspondent S. E. appears to have fallen. He has assumed he has full knowledge of the subject, and so I shall without further preface, notice his remarks in the order in which they occur. He says, quoting I presume his friend,

"The first step, my dear Sir, in the path toward Spiritual communication in propria persona, is found in a perfect passivity, a surrender of all volition, a suspension of all action, and a calm, quiet readiness to receive any Spiritual impressions which may come. The object of this passivity, this abnegation of will-power, is simply that the Spirits may have full opportunity to exercise their perfect influence over you."

And then adopts the quotation as his own text. From all that he says, it appears to me very clear that he totally, it may be wilfully, misunderstands the meaning of the word passivity, which in truth, means no more than that which every thinking mind must resort to, to condense and collect his thoughts. The philosophers of old practiced it.—The reflecting men of this time do the same, as the same class, I presume, have done in all ages of the world, for it is a self evident fact that quiet and repose make the mind receptive. I presume S. E., the writer of the article, has read the Bible, and therefore understands what inspiration is. Does he think the prophets of old, amid the bustle of the world and the rude activities of life, gleaned the glorious truths they have enunciated in the sacred word of God? Amid the turmoil of sensual things was the knowledge of Socrates, Plato, and Aristotle, and others, their learned associates, acquired? Was it in quiet and contemplation, or amid the strife of life that the Savior passed the ordeal of the passion, and prepared himself for his cross and sufferings? That which all the men enumerated, and He did, was to acquire passivity, in other words, to fit themselves for their respective missions. There is no occasion for a surrender of "all volition." St. John expressly tells us we are to try the Spirits. Is it not written "ask and ye shall receive?" How receive, how have communion with God, in the mart of life, or in the quiet and reflection of the lonely chamber? where the *innest* Spirit can go forth and seek its inspiration from that in which it had its being. From such a course "no true man" should shrink, for if a man does not seek a communion with his guardian Spirits in quiet and solitude, and this is Gospel truth, surely he were unworthy of their guidance. Socrates was not above saying he had a guide. Plato confessed to some such guidance, and Aristotle sought to call his genius an "intellectual agent." There is no occasion to seek any "Delphic tripod" or "sybil-line inspirations of the unconscious pencil." That men can, and do write, as this fact I should have thought would have been conceded by S. E., who assumes he has sufficient knowledge to set up for a teacher. If I wrong him in supposing he possesses knowledge of the subject, I am sorry, yet there seems but one other obvious alternative to present itself.

Scaliger commenting upon Socrates and Plato says: "it is common for men to write intelligently upon secret things, who after the celestial heat is over, admire the writings, yet do not own them as theirs, and do not understand some things after they were directed and dictated, nor do I think it happened otherwise to Plato." "As for myself, who am not to be compared to them, if any thing falls from me at any time unawares, I may not hope so much may be performed by me afterwards, which is the reason I never set upon meditation, or writing unless invited by my genius who speaks inwardly within me, showing the spacious fields of the Divinity in our minds."

Hensius says: "Here are some things, being myself, I am not able to ascribe to, which after the heat has left my mind, I consider, as a reader, of another man's works," and concludes by saying, "uninitiated persons do not understand these things."

Despite all S. E. says of sybils, oracles, and flying birds, if he is read in history, he must know many extraordinary things were foretold by their means. How, I cannot say, yet ancient authors, and even the fathers of the church, were not backward in admitting such were facts, and also framed theories suitable to their particular thinkings to account for them. The theories they assumed may be right or wrong, God knows, yet there is an infallible test pronounced by the highest authority

the world ever knew, "by their fruits ye shall know them." It does not follow, that all the Spirits may write through the passive hand of S. E.'s friend, is to be received by him; let the teaching come, and then let him judge it. When men walk by their own governance, as S. E. seems to advise, they usually act under the impulses of the animal sentiments rather than of a God Spirit. A right condition of mind is necessary to know the will of the Spirit of God, and what can so well induce this receptive condition as quiet and repose,—passivity as it is termed.

If Spiritual manifestations are to be tried by the Gospel test, then all men must pronounce them good, for thousands are there who from being infidels have been awakened from their apathy to the things of the eternal life by the motion of the "pine table" or the raps resounding upon its surface, for the intelligence disclosed by such means has demonstrated to a certainty that the departed are there, and communing with those still in the flesh.

The assumption of S. E. that this particular "abnegation of the will" or passivity is injurious, scarcely needs an answer. Who are the men who have benefitted the world by their scientific and mental discoveries, but those who have practiced this very passivity, and who in the practice have burned the midnight lamp in search of knowledge?

Is S. E. forgetful that an abnegation of self, or will, if he pleases, is one of the Christian principles, for whilst in the flesh, it will predominate? How then is frail man to do the duty enjoined on him by Jesus, "love his neighbor as himself?" Surely, this is one of those religious obligations which man is induced to practice only by reflecting that such a duty is necessary. How then, shall he attain the power to do this duty, unless it is imparted to him? How shall he overcome the frailties of the flesh, the selfishness of humanity, but by being inspired in his way of duty by the directions of the Spirit, which is of God? How then, I ask, is this to be induced but by the sneered at, and despised passivity?

As to the observations respecting insanity, they have been so frequently urged and answered, that it is almost presuming upon your patience to discuss such a subject. It is sufficient to say, that if the returns of the insane institutions were examined, for one genuine case of Spirit mania, there would be found 50 cases of mania in other religious beliefs. I say of religious beliefs, for those who truly know of Spiritual things, are truly Christians, even as those who were walked with Christ, lived with the apostles after his death, and in the early ages of the Church, but when the passivity departed, and the things of this life assumed an active place, the cloud descended, the darkness was visible, and Christ for the time was not known in his Church. Do not the dissenters, and other denominations of Christians claim Spiritual inspiration, and guiding under another name? Do not all sects and creeds do the same? Do not all number enthusiasts amongst them? And how many of such have peopled lunatic asylums? Is Spiritualism to bear the reproach alone? Is it to be reviled and despised because there has been beings who have not been able to bear the glory of the truth propounded for their instruction, or who have mistaken its meaning, and have become, as it is termed, deranged? It is not to be denied that in the Spiritual ranks there have been some such persons, but where there has been one such amongst them, the sects can furnish a score.

The concluding paragraph of S. E.'s letter, I do not understand. It may be that the medium has been visited by pains and head-aches, but this is not usual. It may be that he is a person requiring much exercise, and has applied himself in search of his "passivity" too closely. Then, should I say, let him get up early in the morning, and take a walk, and by the invigorating freshness of the air, all his pains will pass away, and he will find his "normal" health uninjured, even if he devotes three times the period of his walk to his "abnormal" exercise. The old adage, early to bed, early to rise, &c., is as old as the hills, and as true as nature.

Spiritualism, it appears to me, will be always able to breast the billows and surges of opinion, and needs but a fair field to show that which it really teaches. If it be an error, it will sink and die away of itself, but if it be a truth, it will shine and shine even as the sun of righteousness, despite all the oppositions of man.

The Bible teaches that Spirits have communicated with man. History tells us that since the coming of Christ, these visitations have been permitted. Does not this show that it was an ordinance of God, for without his will, it could not be?

Spiritualism as I and hundreds, nay thousands, understand it, is the Gospel of Jesus, and the very truth he inculcated. Christ when he ascended, said he would send the comforter. Do the mediums of this time pretend to other than we read were the visitations of the early Church?

There is but one truth, then if Christianity is it, Spiritualism is Christianity, for if it be not that, it is nothing. You may say, if then I admit this, what was the need of the manifestations? I answer, to awaken men from their apathy, for the simple rap on, and tip of the "pine table," has done more towards leading men to Christ, than the thousand tongued oratory of the pulpit of the present time, and the millions of volumes written upon divinity in the past. I am yours, S. B.

REV. S. P. AMBLER.—This brother lectured at the Stuyvesant Institute on last Sunday, to the great satisfaction of all who heard him.

His discourse in the morning was on *Inspiration*, and in the evening, on the relation between Spiritualism and Christianity. On both occasions, the subject matter was analyzed and harmonized in the spirit of a constructive philosophy, the Spirits being the "master builders," as Dr. A. spoke in the trance state.

He speaks again next Sunday at the same place.

REV. T. L. HARRIS.—This brother has just returned from New Orleans, looking quite well, considering how much work he has done since he left us. Still he does not feel strong enough for continuous effort, and will leave this city for a time. We shall probably hear him, however, ere many weeks.

LECTURE IN BROOKLYN.—Dr. Orton will lecture before the Spiritualists of Brooklyn, at the Institute, corner of Washington and Concord streets, on Sunday next, at half-past 3 o'clock, P. M. Subject—*The Facts and Philosophy of Spiritualism*. Seats free.

At Verplanck Point, Rev. T. C. Benning will lecture next Sunday.

CORRECTION.—It would seem from a correction published in the Spiritual Telegraph of last week that the communication read by Mr. Partridge, at the Conference, and copied into our column on Facts and Phenomena two weeks ago, is not reliable.

